THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; . . . that the world may believe that thou hast sent me" (JOHN 17 : 20, 21).

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FAITH IN VISION.

AXEL A. MADSEN.

(Concluded from page 230.)

REFERENCE is frequently made to the fact that to President Brigham Young and the "Mormon" Pioneers the world owes the origin of modern irrigation.

They planted their crops. I don't know whether we appreciate just what that meant, but they committed to the earth all the grain, practically, that stood between them and starvation. It meant that disregarding the expressed opinion of the only men who had been to this valley, they put into these soils that were declared sterile the little of grain which they had been able to save in a journey of more than a thousand miles. It meant that if that grain did not sprout and grow, if they did not obtain a harvest, they would be confronted with inevitable starvation.

I maintain that it required faith, sublime faith, under those conditions, to plant their crops in this desert valley. Colonel Bridger had warned the little company before they entered the valley—he being one of the few trappers who had been here—that it would be suicide to attempt to make homes in this valley; that the ground was non-productive, and it is reported that he said he would give a thousand dollars if a single ear of corn could be produced from this desert soil. You can imagine how anxiously and with what careful eyes the pioneers watched the following spring for the first indication of the sprouting and growth of the grain that had been planted, and how joyfully they watched those little tender shoots of grain pierce the desert mold and tranform into a beautiful green emerald, several hundred acres of bare earth, about where our city proper now stands.

But just as their hopes were highest and they were looking forward to the reaping of the harvest, there appeared streaming down from these low hills to the northward and eastward, a great migration of the black Rocky Mountain crickets. These crickets soon reached the inviting fields of grain in its tender, succulent stage, and began the work of devouring every spear to the bare earth. It is no exaggeration to say that men, women and children, realizing that their very lives depended on the maturing of those crops, turned out in an effort to fight back the army of crickets. They did everything in their power to destroy them; they used clubs, brooms, spades—spades to dig ditches in the efforts to drown them. They built fires in an attempt to burn them.

Finally, having fought night and day to the point of exhaustion, realizing they were losing the fight, for, as they fought at one point the black pests would swarm over the field at another point, so in their extremity they appointed a day for fasting and prayer, and then, kneeling in the fields they implored Divine Providence to intervene, in some way they knew not how, to save their crops.

And we believe that it was in answer to those fervent prayers that there suddenly appeared another great army, not black this time, but a marvelous cloud of white-winged seagulls coming from the islands in the lake to the westward. This army circled overhead and then suddenly, with shrill crys swooped down upon the fields.

As the people saw them, someone cried out: "The gulls have come to eat what the crickets have left." But they soon discovered that these heaven-sent messengers had not come to destroy the crops, but to devour the black pests. They ate them in swarms and myraids, fed upon them till they were gorged, and then having drunk of the water in the little ditches that were dug, they disgorged and ate again with renewed appetite until finally, at the end of two or three days, they had accomplished their mission. They had cleared the fields and saved the crops and thereby the lives of the sturdy band of pioneers.

In grateful remembrance of that act of mercy of God to the "Mormon" pioneers, there has been erected on this square the beautiful Sea Gull monument, which stands just south of this building.

I should like to draw attention to one or two other monuments to the faith and vision of this people, monuments that are within this enclosure. The building in which we have met to-day, known as the Tabernacle, was erected in this valley twenty years after the primal stillness of these mountain vales had been broken for the first time by the civilized tread of white settlers; twenty years after that first band, on July 24th, 1847, came down Emigration Canyon and camped on Pioneer Square, which is now our Pioneer Park. It was, when completed, the largest structure in all the world with a wooden self-supporting roof.

I do not know whether we can fully appreciate the difficulties that confronted the Pioneers as the construction of this building was begun. They were a thousand miles from civilization. What materials could be brought would need to be hauled by ox team requiring six months to make a round trip, and so this structure, if built, would have to be erected by native artisans almost entirely of native material. The circumstances which brought about its erection were these. President Brigham Young called in the Church architect, whose name was Folsom, and told him that he wanted a building in which ten thousand people could be addressed without shouting. Respectful though he was, Mr. Folsom regarded that as an impossibility and so declared. President Young quietly drew from his pocket a pencil and made a rough sketch of this building, and then gave instructions to Mr. Folsom that he should go to Henry Grow, who was a bridge builder, and assign to him the task of erecting this great self-supporting roof.

Many of you know that President Young was by trade a glazier and a cabinet maker; that he had had no training whatever in general construction work; that he knew nothing of architecture, that he knew nothing of acoustics, nor did he pretend to know anything about these things. Mr. Folsom understood full well that President Young knew nothing of these matters, yet he did not hesitate to carry out his instruction, because he regarded President Young as an inspired Prophet of God.

After four years of work this building was completed, two hundred fifty feet long, one hundred fifty feet wide, nearly seventy feet from floor to ceiling, with the most perfect acoustics of any building of equal size in the world even to-day, according to actual tests that have been made. Someone has said, there is nothing so convincing as results. And so we are glad to welcome the "stranger within our gates" to see for himself the results. The great temple which stands on this square, begun in the midst of the trials and poverties of the people, while they were yet trying to break this wilderness, has been declared by great architects in the world to be architecturally perfect, a building which, like this one, is unique in architecture, recognized as not belonging to the old schools of architecture, the Greek, the Gothic, or the Roman, and so on. That building was also designed by President Brigham Young.

You may be interested to know, further, that the work of laying out this great city with its unique street system, the streets 132 feet wide and the sidewalks 20 feet wide, in addition thereto, squares containing, as this one does, just ten acres, streets running according to the cardinal points of the compass, north and south, east and west; this city was laid out also under the direction of President Brigham Young.

True, to-day men and women everywhere, who are acquainted

at all with the accomplishments of the "Mormon" people under the leadership of President Brigham Young, unite in paying tribute. He is regarded as a genius, a master-mind. He planned and built for the future, living ahead of his time; but what to the world is genius will always remain to us inspiration. Of course, we find no fault with those who do not interpret the matter as we do; but it remains for them to explain just how a man without learning, without education, without experience, could have accomplished here in the midst of a desert what no man with unlimited training and education, even since his day, has yet been able to approach.

Perhaps I ought not to occupy more time in referring to these matters that are so familiar to many of you, and yet there is much inspiration to me in reviewing occasionally these matters, and in refreshing my mind on the accomplishment of the early founders of this commonwealth.

Now, I should like merely to refer to the fact well known to you, my brethren and sisters, that that band of pioneers were able to accomplish what they did, were able to endure those hardships and trials which they encountered, because they were sustained by a sublime faith in God, because they had vision; because they had seen a great light; because there had been revealed to them the Gospel of Jesus Christ. "Where there is no vision the people perish" is indeed true, and I rejoice that we may point to the history of this people and their leaders and see in it a shining example of vision.

The question that confronts us now, who have come after the pioneers who did their work so well, is whether or not we also shall entitle ourselves to the vision which they beheld, whether we shall develop the same faith which animated them, a faith that shall enable us to move forward and with fortitude and courage meet whatever obstacles may beset our way. If we who have followed in the place of these hardy men and women can manifest the same degree of faith and trust in God that they had, I am sure the work of God which has been entrusted into our hands will go forward.

This people occupies a unique position in the world, called out from the world, nurtured and cradled in these mountain valleys, trained for special work, even as the seed of Abraham found in a place on the barren hills of Canaan where they might be schooled and instructed for a great work. They in their day were to become the religious teachers of the world, and so a like task has been assigned in this modern age to modern Israel.

I earnestly pray, my brethren and sisters, that there shall come into our hearts a realization of our great heritage that we of the younger generation shall be animated with the same devotion, the same courage, the same integrity of heart which characterized the lives of the founders of this people; that we shall stand stead-

fast in declaring to the world the good tidings that have been revealed, bearing witness to all the world that the Gospel of Jesus Christ in its fulness, in all its beauty and power, has again been committed to the children of men, that the way of salvation has again been marked out in clearness that all men who will may see and may know of its truth.

Our great task is to bear that testimony "unto every nation and kindred and tongue and people." It is our duty, as I feel it my duty to-day, solemnly to testify that Jesus Christ is the Savior of the world, and that "there is no other name given under heaven whereby mankind shall be saved;" that there has been revealed through the instrumentality of a mere youth who grew up faithfully before the Lord, the Gospel in all its purity, that through the instrumentality of the Prophet Joseph Smith the Church organization has been effected, and there has come to mortal men the power of the priesthood; a priesthood that entitles men to act in the name of God and to administer in the saving ordinances of the Gospel of Jesus Christ; and that that priesthood is held by those who are in authority in the Church of God as it exists in the world to-day.

I humbly bear you this testimony that I, though but a humble member of the Church, know this is true, that I know that God lives and that the promise that was uttered by Peter of old that those who will repent, who will be baptized for the remission of sins, shall receive the gift of the Holy Ghost by the laying on of hands. That gift has been conferred upon my head in common with all other members of this Church, and by that power and influence of the Spirit of God I know these things are true. I earnestly pray that God will help us to be faithful to that testimony, to devote ourselves to his service; that he will establish the work of our hands, cause truth to prevail in the earth and righteousness to increase, which I ask in the name of Jesus Christ. Amen.

THE GOLDEN RULE APPLIED.

"This country needs more than anything else a genuine nation-wide revival of old-time religion—the religion that accepts the teachings of the Bible as Divine; a religion that makes the employer honest in dealing with his employees and the employee equally as honest in dealing with his employer; a religion that makes every adherent of it through and through honest and honorable in every transaction and in every relation of life; a religion which uplifts, which makes men realize that in the literal fulfilling of the teaching of the Golden Rule there is safety, and nowhere else is there safety for business or for society. We need a religion which will give men the moral backbone to stand out in the open and fight wrong wherever intrenched, regardless of

their personal safety or their business. Every man who seeks to fight wrong under the guise of some secret organization hasn't the moral courage to fight in the open and lacks the inspiring power of true religion.

"Looked at in the larger sense the spirit of the Golden Rule must dominate every office and every factory and every farm, if there is to be honesty and honor among them.

"The man who tries to cheat his employee or his employer, the man who tries to sell bad goods for good goods, the man who tries to take an advantage of his customer or any man with whom he is dealing, is by that fact sapping his own moral fiber. Only through a nation-wide and world-wide revival of the religion of the Cross can the world be saved from chaos.

"The world is in turmoil, partly economic, but largely through the failure of religion to function fully in the hearts and lives of those who profess it.

"Every man who, with or without disguise, joins in beating or maltreating, or shooting (or even threatening to do so) other men because of alleged criminality, is himself a criminal, and the spirit of religion does not exist in him, regardless of how loud may be his professions, or how saintly may sound his psalm-singing. No man who commits such acts can honestly kneel before the throne of Almighty God and ask God's blessing upon his criminality; for the man who undertakes to enforce by illegal means even the things which might deserve legal punishment can not escape the condemnation of Almighty God, for in committing these acts he is breaking down the morality, the honor, and the sovereignty of the State. 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' is the Divine command, and no man who loves his neighbor in this way can by any possibility commit the crime of lynching or maltreating, or murdering his neighbor, even though his neighbor may deserve legally the utmost punishment that can be inflicted. But this punishment must be law. . . .

"Until American people come back to a recognition of the Divine command 'Thou shalt not kill,' and that statement 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him,' we shall fail as a nation to do our duty to God and man. Any man or woman professing to be a Christian, who wilfully commits the crimes of murder, or of murdering, by lynching the murderer, or outrager, must inevitably merit the condemnation of a righteous God. There are some who stand in the pulpits professing to proclaim the Gospel of Jesus Christ, who preach hatred; there are some who sit in the pews and profess to be followers of Christ, who are deliberately, premeditatedly violating the commands of God. They who knowingly live in sin can not plead the redeeming sacrifice of Christ

until in spirit and in truth they have sought to follow His teachings.

"Every member of a mob, hooded or not, who joins illegally in punishing others has no right to ask the blessing of God upon his criminality. It would be a mockery of God Himself."—*Manufacturers' Record* (Baltimore).

SUCCESS.

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration and whose memory a benediction.

Bessie A. Stanley.

NEVER GIVE UP.

Never give up! it is wiser and better
Always to hope, than once to despair;
Fling off the load of Doubt's cankering fetter,
And break the dark spell of tyrannical Care.
Never give up! or the burden may sink you;
Providence kindly has mingled the cup,
And in all trials and troubles bethink you,
The watchword of life must be, "Never give up!"

Never give up! there are chances and changes
Helping the hopeful a hundred to one,
And through the chaos High Wisdom arranges
Ever success,—if you'll only hope on:
Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup,
And of all maxims the best, as the oldest
Is the true watchword of "Never give up!"

Never give up! though the grapeshot may rattle,
Or the full thundercloud over you burst,
Stand like a rock,—and the storm or the battle
Little shall harm you, though doing their worst;
Never give up! if adversity presses,
Providence wisely has mingled the cup,
And the best counsel, in all your distresses,
Is the stout watchword of "Never give up!"

Martin Farquhar Tupper.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, APRIL 19, 1923.

EDITORIAL:

ON THE UNITING OF CHRISTIAN CREEDS.

THERE is permeating Protestant Christendom to-day, a keen realization of the necessity of uniting all creeds into one great Christian church. The petty differences and distinctions now existing among the various creeds professing the name of Christ are recognized as barriers to the fulfillment of the hope that Christianity shall become the world-wide religion.

But the question of how to break down these differentiating barriers is yet unanswered, and the difficulties encountered in trying to accomplish the desired unity seem insurmountable.

"The conviction," says *The Christian Century*, "that our denominational system is fundamentally defective is well known. The sincere desire of its editors and many of its contributors is to help in finding a remedy for these defects, and to assist communities on which the futility of their denominational organizations has forced the issue of finding a remedy, is also well known. It is not surprising that the mail brings many letters to this office from eager and more or less distressed spirits whose bewilderments and perturbations we would fain dispel. We sometimes long for ready formulas by which these seekers might be shown the way. But evils so serious do not yield to light and easy remedies."

One such letter containing a sincere appeal for help is as follows:

"I have been reading with profit in your paper what you say concerning community churches. We are about ready to unite here; but we technically do not know how to do it. We are bothered: how to break away from our denomination at large; or how to remain tied loosely to it; what to do with benevolent monies, etc., etc. Can you direct me how to find out, or have you any suggestions for us? We must build singly if not together; but I am anxious to unite our two churches. I would be willing to lose my job if necessary in order to bring this about. However, the spirit is ripe; but how shall we begin? Would it be best to continue some denominational attachment? We would be most grateful for any help you can furnish in this great work.—A SUBSCRIBER."

To these questions *The Christian Century* says: "We don't know." Neither does it offer a solution of the problems of the contribution and the dispersing of funds; of the securing of ministers;

of the sort of church the community proposes to form, etc., etc. Nor will these problems be solved until the cause that produced so many conflicting sects shall have been recognized and removed.

The reason for the multiplicity of so-called Christian sects; the reason for the "confusion worse confounded" that exists among them; the reason that so many difficulties and perplexities are encountered in an honest effort to bring about unity and harmony; may be found in the remarkable declaration of Roger Williams, pastor over the oldest Baptist Church in America, who resigned from his position because he was convinced that there was "*no regularly constituted church on earth, nor any person authorized to administer any church ordinance*; nor can there be, until new apostles are sent by the Great Head of the church for whose coming I am seeking."

Once this reason for the existing disunion throughout Christendom is recognized, and with it the acceptance of the fact that Jesus Christ, the author of our salvation, is the only one who has the authority and right to establish His Church among men—once the ministers of the sectarian churches of so-called Christianity are absolutely honest with themselves and mankind, and will acknowledge the fact that they have not been divinely authorized to officiate in the name of Jesus Christ, nor to administer any ordinance in His Church—once they accept the dictates of reason, and the teaching of the Scriptures, both of which give the conviction that a man must be called of God to officiate in the ordinances of the Gospel—then, and not till then, will the great difficulty be overcome of establishing one great united Christian Church upon the earth.

Such a Church will be called the Church of Jesus Christ.

Such a Church will be the same in all essential principles and ordinances as that which Christ established when he was upon the earth.

Such a Church will have Apostles, Prophets, Pastors, Teachers, Evangelists, Deacons, and other necessary helps in government.

In that Church there will be never a question as to the source of the finances necessary for its temporal needs; never a question as to who shall receive the funds, nor as to how and by whom they shall be dispersed. All this will be in accordance with the law of God.

In that Church there will never be a question as to the relation of one official to another, no matter how great its numbers, nor how unlimited its subdivisions, perfect order and harmony will always exist because the organization is of divine origin.

In that Church men will not preach for money nor divine for hire; but every worthy man will be a priest, a servant of the people, a preacher and teacher of righteousness; every worthy woman will have an opportunity to render service in a perfectly organized capacity.

In that Church the millionaire and the man of humble earnings, the professional man, the artisan and the laborer will all meet on common ground, and study, in equality and brotherhood, the divine principles of happiness, progress and eternal life.

In that Church the poor need not and should not suffer from a lack of insufficient food, clothing and shelter, because ample provision will be made for the physical, the temporal, as well as the spiritual salvation of every human being.

In short, the Church of Jesus Christ, the universal Church, will acknowledge the Fatherhood of God, and make not only possible but practical the universal Brotherhood of Man.

That Church is already upon the earth, established by God the Eternal Father and His Son Jesus Christ, by whose divine authority men are now commissioned to officiate in all the ordinances of the Gospel. The necessity of its having been so established by direct revelation was shown to the Prophet Joseph Smith in the words of the Saviour who declared that the contending "creeds were an abomination in His sight."

Until the authority of the Redeemer is acknowledged, in vain will so-called Christian sects seek for unity; and in vain will they strive to regain the power they once held over the minds and hearts of the children of men. In vain, also, will they fight against the Church of Jesus Christ, which is destined to grow until it fills the whole earth, until every knee shall bow and every tongue confess that Jesus is the Christ.

D. O. M.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich annual conference was held at 13a St. Benedict's Street, Norwich, the 8th inst. President David O. McKay and Elders Russell Henry Blood and William E. Allen of the Liverpool office were present; also ex-President J. W. Ernest Tomlinson, of the Sheffield conference, President Joseph Coulam and all the traveling elders of the Norwich conference.

The morning session commenced at 10:30 with roll call of the various branches. The opening song, "Welcome, welcome Sabbath morning," was sung by the congregation. Brother Herbert Browne offered the invocation. The Sacrament song, "In Remembrance of Thy suffering," was then sung. The recitation of the Sacrament gem was led by President Coulam. Elders Peter Tolboe and Arthur H. Aamodt administered the Sacrament, assisted by Brothers Ernest Hook and Alfred Burrell, Jr. The concert recitation was led by Elder Jesse R. Peterson.

A short address of welcome was made by President Coulam, impressing the saints that this was their conference, and the success of it would be due to them.

The song, "Did you think to pray," was sung by the members

of the First Intermediate Department. A recitation, "My golden hours," was given by Maisie Browne. The members of the Norwich Branch Sunday-school First Intermediate Department recited the "Articles of Faith." The song, "Shine on," was sung by the Primary class. A recitation by Phyllis Coleby of a quotation from the Doctrine and Covenants expressed the aim of the British mission, "Every member a missionary." All these parts were rendered in a pleasing manner.

Superintendent Frederick Tuttle, of the Norwich branch Sunday-school, spoke on, "How the members of the Sunday-school could be missionaries." Elder Claren Schofield, President of the Ipswich branch, followed with a talk on, "How the members of the M. I. A. can be missionaries." "How the Relief Society sisters could be missionaries," was the subject of a talk by Sister Lily Walker, President of the Lowestoft Relief Society.

In an interesting talk Elder Allen showed that the saints can best impress outsiders by living the Gospel themselves. He said that he was pleased to see so many present, this being the largest conference held in Norwich for a number of years. Elder Floyd A. Bailey followed with a talk on "Prayer." He demonstrated the results of prayer and the necessity of praying properly. Elder Francis L. Dent told of the blessings that are promised for obedience to the Gospel. He bore a strong testimony of blessing received from living the Gospel. In a forceful discourse Elder Peterson declared the responsibility of saints to obey the command of the Lord to "warn our neighbor." The congregation then sang, "Catch the sunshine."

President David O. McKay then addressed the congregation. His remarks were addressed mainly to the children, but there was a splendid object lesson for the older people present as well. By a splendid illustration he pointed out how we are millionaires in regard to blessings we enjoy. He told of the terrible persecution the saints of Rome received to show that we are really not persecuted very much.

The closing song, "Count your blessings," carried out the thought expressed by President McKay.

Brother William Walker, Lowestoft branch, offered the benediction.

A meeting of all officers in the conference was held immediately after the morning session, in which President McKay showed that it is the duty of the saints to be missionaries. All present voted to do their utmost in carrying the Gospel to outsiders. He outlined in a concise manner the organization of the Church.

The afternoon session commenced at 2:30 by the congregation singing, "High on the mountain top," followed by prayer by Brother Alexander Gooding. "Redeemer of Israel" was the next song.

Elder James D. Moyle spoke on "Eternal Salvation," and in an

interesting manner pointed out the punishments to those who do not obey the Gospel.

Elder A. Lewis Elggren spoke of Joseph Smith's divine calling, and showed that the perfect organization of the Church and the perfect doctrine point to divine and not human origin.

The Norwich branch choir sang in a pleasing manner, "The Seer."

In a clear and concise manner Elder Peter Tolboe spoke of the pre-existence, and showed that we are all sons and daughters of God.

Elder Percy Whetton pointed out prophecies of Joseph Smith. He told of their fulfillment, to prove that Joseph Smith was a true prophet of God.

A sacred solo was sung by Violet Shepherd, Norwich branch.

Elder Tomlinson commended the Norwich conference for its improvement over its condition two years ago. He exhorted all to continue to work and keep in the right path; not to get "rusty." He bore a strong and impressive testimony of the Gospel, as a convert from England.

President Conlam and Elder Whetton rendered a beautiful duet, "Calvary."

Elder Blood then addressed the audience, and in an impressive manner showed how the hand of God points the way to salvation. He pointed out how the Lord is directing the affairs of man.

The congregation sang, "Put your shoulder to the wheel." Brother Jack W. Ellis, Lowestoft branch, offered the benediction.

A baptismal service was held at the Swan Baths at 5 p.m., President Conlam presiding and conducting. "Lo, on the water's brink," was sung by the audience. Elder Claren Schofield opened with prayer. Elder Tomlinson gave a short talk on the purpose of baptism, after which four candidates were baptized by Elder Francis L. Dent. Short addresses were also delivered by Elders Peterson and Schofield. The "Doxology" was sung, and Elder Bailey closed with prayer. The candidates were later confirmed by President Conlam, Elders Peterson, Dent and Aamodt.

The hall was filled when the evening service was called to order. The meeting commenced by the congregation singing, "Hail to the brightness of Zion's glad morning." Brother James Hook, Norwich branch, offered the invocation. "Come listen to a Prophet's voice" was then sung by the congregation.

President McKay then announced the honorable release of President Joseph Conlam. He commended him highly for his splendid work in the Norwich conference. He regretted that it became necessary to release President Conlam. Elder Peter Tolboe was announced and unanimously sustained as his successor.

President Conlam then presented the general Church, mission and conference authorities. They were unanimously sustained. Elder Arthur H. Aamodt spoke on the individual responsibility

of members of the Church. By reference to the Savior's "Come and see" he showed that we should invite the people to come and investigate.

Sister Florence L. Spall, Ipswich branch, rendered a sacred solo, "Lead me all the way."

Retiring Conference President Joseph Conlam then bore a strong testimony, and said he had enjoyed his missionary labors. His mission to Great Britain was a fulfillment of prophecy uttered by his mother.

"I'm a pilgrim" was rendered as a sacred solo by Elder Percy Whetton.

Elder Blood then addressed the congregation. He stated that we should build on a firm foundation. In a clear way he explained the "first principles of the Gospel," and said this is the foundation to build on.

The remainder of the time was turned over to President McKay. He took for his subject the text, "By their fruits ye shall know them." Real Christianity has not failed, but that which poses as Christianity has failed. The religion to look for is the one that gives fruits in this life, promotes health, industry, education and good morals. He quoted statistics from the United States Government to show that Utah's mortality of infants is lower than the country at large; that the birth rate is higher, and the death rate lower. He quoted Honorable Franklin K. Lane, former member of the Cabinet of the United States, to show the industry of the Latter-day Saints. He also quoted Dr. A. E. Winship, a great prominent educator of the United States, to show that the education of Utah is of the highest. Other high authorities he quoted to show that there is no double standard of morality; that the Latter-day Saints are comparatively free from race suicide and that the sons and daughters of Zion lead beautiful lives.

The closing song was, "Come let us anew." Brother Alfred Burrell, Sen., Norwich branch, offered the benediction. Elder Percy Whetton was chorister, and Sister Violet Shepherd was organist for the day.

A special meeting of the traveling elders was called by President McKay at 9 o'clock Sunday morning. Elder Russell Henry Blood, former president of the Norwich conference, addressed the elders. He said he was glad again to be with them, and gave much valuable information and advice. He was followed by President David O. McKay, who exhorted the brethren to have a common purpose. President Conlam was then called upon to report conditions in the conference. Each of the elders expressed his opinion and feelings in the work.

A. Lewis Elggren, Clerk.

It is not enough to be industrious. So are the ants. What are you industrious about?—Thoreau.

FROM THE MISSION FIELD.

Branch Conferences. On Sunday, the 18th ult., the semi-annual conference of the Saltley branch of the Birmingham conference was held. There were in attendance, President Edgar W. Jeffery, Elders Francis R. Kirkham and Joseph E. Tillotson, and a good gathering of saints and investigators. Elder Kirkham spoke of "The religion of daily life." Elder Tillotson followed with a brief report of the activities of the branch, after which a solo was pleasingly rendered by Sister Esther A. Ward. President Jeffery then gave a powerful discourse on the principles of the Gospel. Elder Edward W. Southwick was honorably released as Presiding elder over the branch, and Elder Joseph E. Tillotson was appointed in his stead. The conference was a very successful one, and was thoroughly enjoyed by all who were in attendance.

On Sunday, the 18th ult., a joint conference of the Doncaster and Askern branches, Sheffield conference, was held at Doncaster. Conference President J. W. Ernest Tomlinson and Elders Clarence L. Giles, James R. Williams, William Blackburn and Milford M. Miles were in attendance. Two sessions were held, both of which were well attended by saints, friends and investigators from the the Doncaster and Askern districts. President Tomlinson, the traveling elders and Brothers George William Thompson and Joshua Rollinson delivered interesting Gospel discourses. The attendance at the conference and the spirit which prevailed testified that the work of the Lord is progressing.

Meeting of Traveling Elders.—The regular monthly Priesthood meeting of the traveling elders of the Norwich conference was held March 16th, at 38 Barn Road, Norwich. President Joseph Coulam presided and gave instructions in tracting and in holding cottage meetings. A good spirit prevailed, and all returned to their branches with renewed vigor.

An elders' meeting of the Hull conference was held between the morning and afternoon session of the semi-annual conference in Thrift Hall, Grimsby, March 18th, 1923. Among those present were: President David O. McKay and Elder David W. Goddard of the Liverpool office; President George Osmond Hyde of the Hull conference; Elders Grant Y. Anderson of the Leeds conference, Hiram Sutcliffe of the Manchester conference, and A. Lewis Elggren of the Norwich conference. After the invocation by Elder D. D. Lamph, President McKay showed how it was necessary to break down the barrier of prejudice that had been so falsely and infamously raised against the Latter-day Saints. Elder Marion Rogers was chosen and sustained unanimously to succeed President Hyde as the president of the Hull conference. It was announced that Elder Donald E. Rose would be transferred to the Scottish conference.

On Saturday, the 17th ult., the monthly meeting of the traveling elders of the Sheffield conference was held at the Latter-day Saints' chapel, Pitsmoor, Sheffield. The reports of all the missionaries were to the effect that increased interest was being shown by the saints and many investigators in all of the branches. Conference President J. W. Ernest Tomlinson gave encouragement and counsel to the brethren, and expressed his regrets that he would soon be leaving those whose friendship he cherished.

Socials.—On Saturday, the 17th ult., a farewell social was held in the Burnley rooms, in honor of Elder Clayton B. Turner. Branch President John E. Owens took charge. A large number of saints and investigators was present, as were many of the saints from the Nelson branch. The program was very interesting and consisted of songs, readings, and instrumental selections.

Wednesday, the 14th ult., the Hull branch gave a farewell party at Foresters' Hall, Hull conference, in honor of President George Osmond Hyde of the Hull conference, and of Sister Isabella Walker Widdowson, Brother and Sister Edward Barnes and child, Brother and Sister George W. Walker and child, and Sisters Martha Smith and Edna Frith, all of whom sailed for Zion the 24th ult. A beautiful steamer rug and an autograph album were presented to President Hyde; Sister Widdowson received a set of stainless steel cutlery, and the others were given books of the Church. After a well-rendered program games were played and refreshments were served.

Thursday, the 15th ult., the Shildon branch of the Newcastle conference held a farewell social in honor of Elder Russell B. Hodgson, who has been transferred to labor in the London conference. A large number of saints and friends assembled. The time was devoted to games and to a musical program. Refreshments were provided and served by the sisters of the branch. The branch presented the departing elder with a fine carving set, and the Relief Society of the branch, which was organized by Elder Hodgson, gave as a token of appreciation two lovely sofa pillow covers. Elders John M. Jones, Joseph J. Brown and John B. Fowers were also in attendance.

The elders of the Hull conference held a social at Thrift Hall, Grimsby, Saturday evening, the 17th ult., in honor of President George Osmond Hyde and Elder Melvin T. King, who have received honorable releases from their missionary activities, and also in honor of Elder Marvin L. Nielson, who will be released shortly. Among those present were: President and Sister David O. McKay and Elder David W. Goddard of the Liverpool office; Elder and Sister John F. Oleson, Salt Lake City; and Elders Grant Y. Anderson, Leeds conference, Hiram Sutcliffe, Sheffield conference, A. Lewis Elggren, Norwich conference. The program was a warm expression of the appreciation of all for the work of

these men, who have been "a mighty pillar in the Hull conference." Those participating were: Elders Rose, Burton, Rogers, Whittle, Dotson, Sutcliffe, Lamph, and Widtsoe. President David O. McKay commended the elders for their spirit of goodwill. President Hyde was presented with a brief-case; Elder King an attache case; and Elder Nielson with a set of steel cutlery. All the credit for the sumptuous banquet served is due to Sister Annie Skipworth, her daughter Ivy, and a friend.

Saturday, the 17th ult., the Darlington branch of the Newcastle conference celebrated the anniversary of the Relief Society in the form of a social under the direction of the officers of the branch society. Games and a musical and recitative program featured the evening's entertainment. Refreshments were served by the sisters of the branch. Elders John M. Jones, John B. Fowers and a number of saints were present.

At Thrift Hall, Grimsby, the 20th ult., the members of the Grimsby branch held a farewell social in honor of Elder Melvin T. King and of Brother James R. Skipworth. The latter is leaving for Cardston, Alberta, Canada. Games were played and refreshments were served after an excellent program. As a testimony of the branch's appreciation of the brethren's devotion to the cause, Elder King was given a stainless steel carving set, and Brother Skipworth an elegant steamer rug. A large number of people were in attendance, and all enjoyed the evening.

DEATH.

KNIGHT.—March 11th, 1923, Leonard Knight, of 3 Aberdeen Terrace, Bradford. Deceased was baptized at Bradford, Yorkshire, July 25th, 1908, by Elder J. A. Rockwood, and confirmed the same day by Elder M. R. Parry. He was twenty-two years of age, and clerk of the Bradford branch. He was a faithful Latter-day Saint, and was highly respected by all who knew him. Funeral services were held at the residence of his father, Jesse Knight, and were conducted by President Guy A. Ponlsen. Interment took place at Scholemoor Cemetery, March 15th.

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